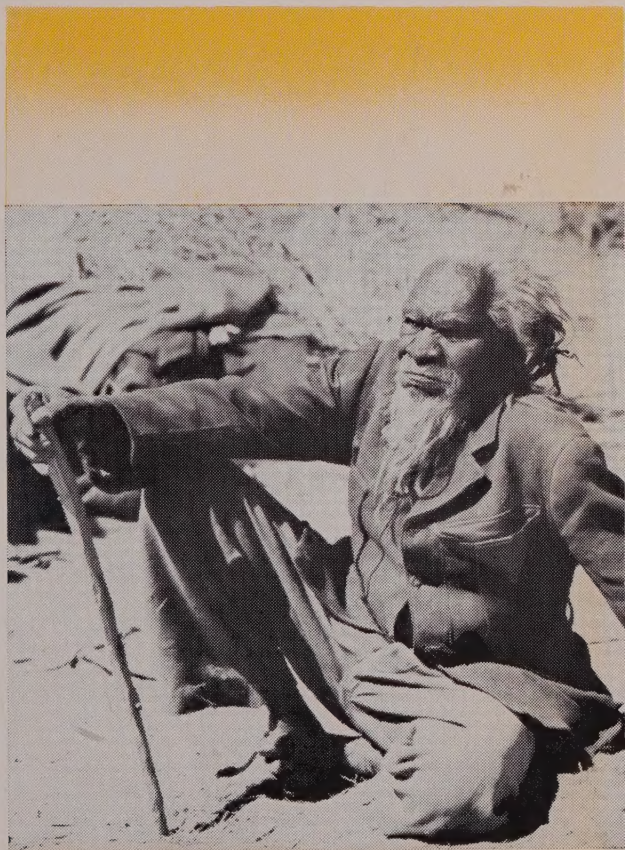




British Lutheran

MAY, 1960



OLD TJINAPUTINGA
(Big Foot)

The comparison between the first Pentecost in Jerusalem and the 1960 Synod at Sunderland is, I feel, not too far-fetched. The onlookers at Jerusalem didn't know what to make of what they saw, and many said, "These men are full of new wine", Acts. 2:13; but the Apostle assured them that it was not "spirits" but "the spirit of God" that filled the believers. The exhilaration which people saw in those coming home from the 1960 Synod had the touch of Pentecost about it.

A TOUCH OF PENTECOST AT THE 1960 SYNOD

Arnold E. Rakow

What now? Will we permit so rich an experience of God's outpouring of His Spirit to be forgotten and its impact to be dispersed like a cloud?

With One Accord To One Place

A battery cannot recharge itself, nor can the moon engender its own light. Also we, who reflect the Light of the world, must receive revitalizing from the Fount and Source of Light. Therefore, at a place like Synod, and like the Apostles, we all come from time to time "with one accord to one place", as Christ indicated that we should, that He might through His Word pour out His Spirit upon us.

Not all of us were able to come together at Synod, however. Therefore those who did must act as leaven in their congregations, in order that all the members may become charged with the spirit of love and zeal for witnessing that was instilled at Synod. If the delegates and visitors at Synod fail to impart the spirit of Synod to their congregations, the impact of this Pentecost will vanish like vapour, and Christ's followers will not be more effective witnesses to Him than they were before.

The Right Men At The Right Time

The framework of Services into which the Synod was set brought to our attention the opportunity, the responsibility, the blessings, and the urgency of our time to be witnesses to Christ.

In this setting we heard the Synodical Essay, "Review and Prospect of Our Expansion Programme". The essayist emphasized the importance of the right men with the right programme coming at the right time, if their plans were not to end in failure. We were pointed to pathetic examples of people with fine ideas and plans who failed because they were ahead of their times, and then to ironic examples of others who failed because they arrived too late and their plans were obsolete. At the same time we were assured that God is the Designer of history and that He always has a way of bringing the right men with the right plans for His kingdom upon the scene at the right time, a striking example of which was the Lutheran Reformation of the sixteenth century.

So here we are — men and women of the Evangelical Lutheran Church

of England, with an expansion programme for the 1960's. The sixties are our day of opportunity. Is this the opportune time? Will our projections become a reality?

As I thought about these things, I came across an article in the current issue of *Christianity Today* (11 April 1960), entitled "Evangelical Prospects in Britain", written by A. Skevington Wood, Minister of Southlands Methodist Church, York, and a Fellow of the Royal Historical Society. (Mr. Wood was instrumental in our obtaining the hall at Grindon from the Methodist Church). I believe that his analysis of our times is of special interest as we contemplate our future.

"When we are disposed to deplore the decline in religious fervour in our generation, we must bear in mind that earnest Christians who stood on the edge of the sixties 100 years ago were tempted to do the same.

"There broke out in the 1860's the notorious debate between religion and science touched off by the publication of Darwin's *The Origin of Species*. This was much more than a storm in a Victorian tea cup, as some would have us believe. It struck at the root of Scriptural authority and threatened to destroy the foundation upon which the Gospel rests . . . The death knell of the organised Church was already ringing, so it was confidently thought, and within a comparatively short period its momentum was expected to be exhausted. We must not forget that at this very time Karl Marx was propounding the Communist philosophy in which it was taken for granted that religion is obsolete and doomed to inevitable extinction."

In these discouraging circumstances, Mr. Wood points out, God had His answer ready. An evangelical awakening began in 1859 which filled the churches and was a better reply to Darwin and materialism than great tomes of religious argument. What the Lord has done in the past, He is able to do again. The Spirit of Pentecost is still abroad in the world. There are encouraging signs on the horizon.

"There is a growing awareness in all the denominational bodies that the challenge of the age calls for a return to the fundamentals. For one thing, there is a *firmer emphasis on the Word* (italics in the original). Even outside the circle of those who traditionally accept the inspiration and inerrant authority of the Scriptures, there is a refreshing readiness to concede the primacy of revelation . . . This leads us to note a *stronger insistence on doctrine* (italics in the original). The time is past when it could be said as it was by a witty critic — that any stigma would do to beat dogma. There is general recognition that belief is not an optional matter and that the Christian faith is capable of definition and has indeed been so defined in Scriptures and the historical creeds."

At the Sunderland Synod there was an alertness to opportunity, a warmth of conviction and purpose, and a zeal to witness for Christ that touched and involved every delegate and visitor. Graphs and projections notwithstanding, the future of our church is in the discretion of God. We stand at the edge of a decade that promises to be decisive not only for our own church but for the whole of Christianity in Britain. We cannot, of course, bind the Spirit of God to any master plan, but if He is setting the stage for another Christian awakening in Britain, who knows what part He means the Lutheran Church to have? Let every Lutheran hear the question: "Who knoweth whether thou art come to the kingdom for such a time as this? (Esther 4:14)". At Sunderland there was a sense of waiting and of readiness that had the touch of Pentecost about it.



A page from the early history of the 1960 ELCE Foreign Mission

THE SINGING BLACKSMITH

THE FIRST KOONIBBA CONVERT

The 1898 Synod of the Australian Lutheran Church had a lively debate on their hands. Before the meeting was the resolution to begin work among the aborigines. Vigorous opposition was offered by delegates who believed their first duty was toward gathering their own people. But when the vote came, the resolution was passed by a large majority.

The Australian Government leased sixteen thousand acres of land on Denial Bay to the church. The new mission was given the native name "Koonibba".

The First Missionary

The beginnings of Koonibba are best described in the words of the pioneer missionary himself, Pastor C. A. Wiebusch, who reached Denial Bay, December 1901.

"The mission station was about 25 miles from Denial Bay. The driver, overcome by heat, gladly gave the reins to me. The heat was so intense that we had to pull up occasionally to refresh ourselves with tank water which in almost every instance was contaminated with dead birds and rabbits."

"On our arrival we were welcomed by the farm manager and about 30 natives. After having slept the first few nights on bags filled with wheat, we spent the next few days in arran-

ging our primitive home. This parsonage consisted of four small rooms without ceilings. After my wife and I had given our house a thorough cleaning, I took a careful survey of the task which lay before me. Great, indeed, it was almost overwhelmingly so, but with trust and faith in God I undertook the work, knowing full well that God would bless my feeble efforts.

Corroborees

"Every evening at sunset all the natives in their somewhat primitive state assembled at their camps for about twenty minutes, and at first listened with curiosity to the simple explanations of the First Article of the Creed and of the New and Old Testament stories. On account of the many dogs which the natives kept, for very often each native had as many as five or six dogs, and more particularly on account of the vermin with which these primitive natives were infested, I soon found it necessary to select some other spot, away from the camp, where I could give religious instruction.

"After some time, I found it advisable to give these instructions in the morning. Easy hymns and songs were also taught and practised. This singing was enjoyed in a special measure by the natives, both old and

young, but immediately after such singing lessons the native men and women would invariably begin their miserable "corroboree" songs. There are many kinds of corroborees, but the main thing in all of them is the song and dance. They invariably dance alone, but most of their dances and songs are lewd and consist of vilest obscenity.

*Thomas Richards and his
Music Stand*

"Thomas Richards, a half-caste, who at this time was receiving baptismal instruction, undertook the building of the school. When it was completed on October 18, 1903, he was baptised. He was the first adult native of Koonibba to be received by baptism into Gods' kingdom of grace. From October 1903, I conducted regular Sunday services in the English language, which were always well attended by the natives. Every Sunday evening was spent in learning and singing church hymns. During these hours hymns were also explained. How highly these songs were cherished by the natives is shown by the fact that Thomas Richards, a blacksmith, made a kind of stand for his hymnbook, so that he could have his book continually open before him, and so in his spare moments sing hymns to himself and to others.

"The number of pupils at the school varied from 12 to 32. This was due, on the one hand, to the fact that parents took their children with them on their walkabouts, and on the other hand, that the children played truant and followed their parents to the neighbouring farms. This made the school teaching very difficult, for these children who had

run away had after their return after six or eight months, forgotten almost everything that they had learned, and so a new start had to be made.

"The work among the adults was also crowned with much success. Soon after Thomas Richards had been baptized, two other half-caste men announced themselves for baptismal instruction. After being duly instructed they were baptised on February 25, 1904. On July 15, the first fruit of the labour among the school children was manifested, for on that day eight of them were received by baptism into God's kingdom of grace. February 21, 1909, was a day of special importance and of great rejoicing for Koonibba. 13 adults and 15 children were baptised, and two couples had their wedding blessed by Christian rites.

First Church Dedicated

"The school building proved too small to accommodate all the natives who came to attend divine service. In 1910 a fine, large up-to-date edifice was built, which was dedicated to the glory of God on June 5th. At the same time acetylene gas was installed not only in the church, but also in the new parsonage which had been built in 1907. It is an interesting fact that this church was built on the same ground where in former years the natives held their corroborees.

"During the 15 years of my labour only one adult member of the congregation did, like Demas, forsake the congregation, 'having loved this present world'."

(Letter quoted from *Under the Southern Cross* by A. Brauer, Lutheran Publishing House, Adelaide).

CHURCH NIGHT

An experiment in mobilising scattered members for the work of Christ

Church night was born during a telephone conversation between the pastor and a member last Autumn. The conversation centred around a problem which confronts many churches; how to involve members in the church's programme.

A Many-sided Problem

For Luther-Tyndale this was a problem with many faces. Distance was one. Our membership is scattered all over north, south, west London. For some, a journey to and from church means literally hours on a bus or tube. Another face of the problem: so many members were already serving their Saviour many nights in the week on congregational and ELCE committees. These workers, it was felt, were key to the new mission visiting programme. For some, another night

at church was just impossible; with others, it might be the straw which would break the camel's back. Yet the need for a larger staff for the Junior Youth programme and for other church organisations was urgent.

Church night supplied a possible answer. "Why not concentrate all our church activities into one evening per week, dividing the evening into two periods? This would provide each member with two opportunities of serving Christ in one evening".

Would It Work?

But would it work? Could all the activities be fitted into one evening? The evening would have to begin very early. Could you really expect people to come so early who, in the past, had found it difficult to be present at a much later time? This problem, it was thought, could be overcome if each member could arrange to get off work smartly the one night a week and come directly to church. The wives could then also join in Church Night since it would require a baby-sitter only once a week.

An eight-week plan was developed. All committee meetings, meetings of organizations, choir, mission visiting, Bible Study were put into the scheme. Thursday night was chosen. Part I would begin at 6.15 p.m., Part II at 8.15 p.m. For those coming straight from a hard day's work into another 3-4 hours of church work there would be a cup of tea at 8 p.m.

On paper, the plan looked a bit



East Window, Luther-Tyndale

idealistic. But it was presented to an open meeting of all communicants. They agreed to give it a trial.

Church Night is now just six months' old. It works. It has not achieved all of its aims by any means. But it has helped our church to do things that it was not able to do before. It has encouraged more people — not so many as we hoped — to participate in the church's work. Church Night is still undergoing change. The lack of enough interesting jobs for those who do not find themselves qualified at the moment to join the choir, lead youth work, or do mission visiting has kept some from taking part in Church Night activity. Thursday may be the wrong night. Some activities may have to be moved to another night, although we are very reluctant to do this for it would defeat one of the basic aims; to have all the congregation together at the same time doing the work of Christ. There are

difficulties which in time we hope to overcome.



by
Norman
Heintz

How Does It Work?

Church Night operates on an eight-week cycle. Let's accompany two members, Mr. and Mrs. William Smith, through a complete Church Night cycle.

Mr. Smith has an interesting programme.

| | |
|--------------|---------------------------|
| First Week | : Part I—mission visiting |
| Second Week | : Part I—mission visiting |
| Third Week | : Part I—mission visiting |
| Fourth Week | : Part I—mission visiting |
| Fifth Week | : Part I—mission visiting |
| Sixth Week | : Part I—mission visiting |
| Seventh Week | : Part I—mission visiting |
| Eighth Week | : Part I—mission visiting |

| |
|----------------------------|
| Part II—Bible Study. |
| Part II—Committee Meeting. |
| Part II—Bible Study. |
| Part II—Church Council. |
| Part II—Bible Study. |
| Part II—Church Social. |
| Part II—Bible Study. |
| Part II—Voters' Assembly. |

And Mrs. Smith? Her role in the church's work is just as appealing:

| | |
|--------------|-----------------|
| First Week | : Part I—Choir. |
| Second Week | : Part I—Choir. |
| Third Week | : Part I—Choir. |
| Fourth Week | : Part I—Choir. |
| Fifth Week | : Part I—Choir. |
| Sixth Week | : Part I—Choir. |
| Seventh Week | : Part I—Choir. |
| Eighth Week | : Part I—Choir. |

| |
|----------------------------|
| Part II—Bible Study. |
| Part II—Committee Meeting. |
| Part II—Bible Study. |
| Part II—Ladies Guild. |
| Part II—Bible Study. |
| Part II—Church Social. |
| Part II—Bible Study. |
| Part II—Ladies' Guild. |

In Advent we had our special midweek services in the second period replacing Bible Study. In Lent we held our special services on another night to see what affect it would have on the the special ser-

vices as well as on Church Night.

It is a bit early to say just what has been accomplished by Church Night, but Luther-Tyndale members hope it is the beginning of an answer to a problem.

SUNDERLAND SYNOD APPROVES 30-YEAR PLAN

Delegates and visitors at the Sixth Annual Synod of the Evangelical Lutheran Church of England at St. Timothy's Lutheran Church, Sunderland, 22-23 April, took a long look into the future of their church when the Synodical Essayist, Dr. E. George Pearce, presented graphs and projections for the period 1954-1984.

If in the next twenty-five years each congregation would show an annual increase of 10 per cent. in both communicant membership and Christian giving, the ELCE would reach financial independence by 1984, even while continuing a vigorous expansion programme of one new mission per year from 1960 - 1970 and at a staggered rate thereafter. The essayist pointed out that the actual rate of increase in communicant membership and giving over the past five years had been 15 per cent.

The Synod adopted the essay with its **Master Plan (1954 - 1984)** and urged each congregation to give early and careful study towards its implementation at the congregational level.



Mayor N. L. Allison of Sunderland welcomes delegates to 1960 ELCE Synod. Dr. E. Geo. Pearce and Pastor Floyd Bosch (right) listen.

Photo by Sunderland Echo.

CIVIC WELCOME BY SUNDERLAND MAYOR

The Mayor of Sunderland, Alderman N. L. Allison, addressed the meeting, stating that he was "grateful that the delegates had come to Sunderland for their Synod". "The Christian Church", he said, "has never faced a greater responsibility than now, not only in this country but throughout the world". This was the first Synod of the church to be held outside London.

Letters and cablegrams of greetings were read from sister churches in America, Canada, Australia, New Zealand, India and Germany.

The Challenge of Our Day

The divine services which began and ended each of the two days of conferences were conducted by ELCE pastors on the themes of the opportunity, the responsibility, the blessings, and the urgency of our times. Synod sessions were opened and closed with prayers by lay

delegates. The Sacrament of Holy Communion was celebrated in the concluding Service of Thanksgiving.

Sixth Congregation Admitted

The business of the Synod, the annual general meeting of the church, was conducted in five sessions. Twenty-seven delegates were present, representing Lutheran congregations, missions and committees from London, Harlow, Cambridge, Cardiff and Sunderland. Organized congregations and missions are represented by one layman and one pastor each, congregational delegates having the right to vote, mission delegates only the right to speak.

On the basis of its constitution, submitted in advance for study by the Colloquy Committee, the application for membership of St. Paul's Lutheran Church of Boreham Wood, Hertfordshire, was approved. St. Paul's becomes the sixth ELCE member congregation.

Elections

The Rev. Norman Nagel, Lutheran tutor at Cambridge, was re-elected Vice - Chairman of the *Executive Council*, Mr. E. C. Lutz of Luther-Tyndale, London, Councillor.

The Church Extension Fund Committee was enlarged to four members: the Rev. Norman Heintz of Luther - Tyndale, London; Mr. James Taylor of St. Andrews, Ruislip; Mr. John Dunsbier of Luther-Tyndale, London; and Mr. Mervin Kelly of Christ Church, Petts Wood.

Elected to the *Board for Youth* were the Rev. John Sims of Christ Church, Petts Wood; Mr. H. A. A. Smith of Luther-Tyndale, London;

and Mr. David Stevens of Holy Trinity, Tottenham.

All elections were for terms of three years.

Concordia Take-Over

At a special session presided over by the Rev. W. P. Borgas, Chairman of the *Board for Lutheran Agencies*, the liabilities and assets of Concordia Publishing House Limited were taken over by the church. This was in accord with the intention of the original subscribers who formed the company in 1954.

Re-elected to another term of three years to the *Board for Lutheran Agencies* were the Rev. W. P. Borgas of St. Pauls, Boreham Wood; Mr. H. A. A. Smith of Luther-Tyndale, London; Mr. A. W. Jaynes of St. Pauls, Boreham Wood; Mr. E. Barker of Christ Church, Petts Wood; and Mr. E. Chown of Holy Trinity, Tottenham.

Lively Resolution

Resolution No. 4, "Visitation of Parishes", evoked a lively discussion on the term "visitation". Delegates expressed fears that the term might give the impression of legalistic interference and suggested that "visit" might better express the evangelical intention behind the proposal. The resolution was passed. It will institute an official biennial Visitation of all congregations and missions by a commission of one pastor and one layman from the Executive Council.

Another resolution authorised the Executive Council to accept nominations for a committee to advise on church music and musical instruments. The "Deed of Covenant" resolution calls attention to legis-

lation which encourages the church to recover for its use the income tax paid by its members on their regular church contributions. Another resolution set aside the First Sunday in Advent of each year as Church Extension Fund Sunday.

1961 — RUISLIP

The final two sessions of the Synod considered and approved reports from central boards and committees and from each congregation and mission. The parish reports were given by lay delegates.

The Synod accepted the invitation of St. Andrews to hold the 1961 Synod in the new St. Andrews Lutheran Church, Ruislip.

CANADIAN GIFTS TO C.E.F.

Gifts totalling £285 to the ELCE Church Extension Fund from Lutheran congregations in the Canadian Province of Ontario were recently received. These gifts are the result of special offerings taken in Ontario Lutheran churches on Reformation Sunday last year.

The Church Extension Fund is also one of the projects considered for a grant by the Laurentian District of the Lutheran Women's Missionary League at their convention on 1 May.

PASTOR NAGEL TO ATTEND CONFERENCE

The Evangelical Lutheran Church of England will be represented at the second meeting of the International Theologians' Conference to be held at Thiensville, Wisconsin, during the last week of July. Also in attendance will be leading theologians of ELCE-affiliated churches from all over the world. Pastor Nagel will deliver one of the essays.

While overseas, Pastor Nagel will attend other conferences and meetings in the interest of the theological training programme at Cambridge. Mrs. Nagel will accompany him.

CARDIFF PROJECT FINALLY APPROVED

After a series of negotiations with the architects, the Executive Council at their meeting on 25 April gave approval for

the construction of the church and parsonage at Cardiff. Agreed plan revisions and price reductions have brought the contract figure below £24,000. Though still considerably in excess of the original limiting figure of £22,000, the Council after long debate, decided that further reduction would be unwise. The builder has been appointed and has begun work on the site.

Pioneer London Pastor Dies

The Reverend Bruno Poch, first pastor of Holy Trinity, Tottenham, died at the Lutheran Hospital in Fort Wayne, U.S.A., on Thursday, 10 March, at the age of 82. He seemed to be recovering from head, shoulder, and pelvic injuries sustained in a traffic accident on 10 February when about ten days prior to his death his condition worsened. He was buried on Monday, 14 March, at Concordia Lutheran Cemetery in Fort Wayne.

A graduate of Concordia Seminary, St. Louis, Pastor Poch came to England in 1900 at the age of 22 to serve as second pastor of Immanuel (now Luther-Tyndale Memorial) Church, Kentish Town. When Holy Trinity, Tottenham, was organised in 1903, he accepted the call to become its first pastor. From 1904 to 1909 he served both London congregations as sole pastor.

During his London pastorate, Pastor Poch also taught one of the two church schools attached to the London congregations. In 1901 he began a mission at Silvertown, North Woolwich, which had to be abandoned in 1908 because it was impossible to secure a pastor for the project.

Pastor Poch returned to the United States in 1909 to accept a call from a Lutheran congregation in Grand Rapids, Michigan. In 1928 he was named superintendent of the regional Lutheran Deaconess Association. From 1940 to 1952 he served as chaplain in the Lutheran Hospital, Fort Wayne. He was secretary of the Lutheran Home for the aged in Kendallville near Fort Wayne from 1930 to 1958.

Surviving are two sons, three grandchildren, and three great grandchildren.

You want to know

QUESTION: Why do Lutherans stand, and not kneel, for Prayer?

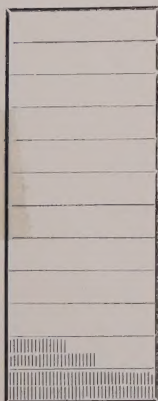
Answer: Although Our Lord said to His disciples, Mark II:25: "When ye **stand** praying", the important thing in prayer is not the posture we adopt but the faith in our hearts "What things soever ye desire when ye pray", He had said, "believe that ye receive them, and ye shall have them", Mark 11, 24.

In Biblical times, the common attitude in public prayer was that of standing, with eyes, and sometimes hands, lifted upwards. Thus the Pharisee in Luke 18 "stood and prayed". But the Bible records other postures in prayer: kneeling, I Kings 8:24, Acts 7:60; bowing, Exodus 4:31; prostration, I Kings 18:42, Matthew 26:39. Strangely, the custom

of folding the hands is not found in Scripture. But no matter. Whatever we do with our hands, our knees, our faces when we pray, God will hear if we pray to Him in Jesus' name and with faith and confidence.

"The knee", St. Ambrose once said, "is made flexible, by which, beyond other members, the offence of the Lord is mitigated, wrath appeased, grace called forth". In the Lutheran Church, worshippers kneel to confess their sins and to receive absolution. They also kneel to receive the bread and wine in Holy Communion as a gesture of adoration to the Lord Himself who gives His body and blood in the Sacrament.

Church Extension Fund



£12,000

£11,000

£10,000

£9,000

£8,000

£7,000

£6,000

£5,000

£4,000

£3,000

£2,000

£1,000

LOANS AND DONATIONS

(Receipts 1 February to 31 March 1960)

| | Loans | Donations |
|--------------|-------|-----------|
| KENTISH TOWN | 419 | 21 |
| TOTTENHAM | 466 | 52 |
| RUISLIP | 115 | 0 |
| SUNDERLAND | 63 | 3 |
| BROMLEY | 2 | 0 |
| PETTS WOOD | 83 | 2 |
| BOREHAM WOOD | 4 | 0 |
| GRINDON | 7 | 0 |
| CARDIFF | 20 | 0 |
| CAMBRIDGE | 0 | 0 |
| HARLOW | 60 | 0 |
| OTHERS | 0 | 164 |

Totals £1239 £239

GRAND TOTALS £1478

MAY 1960

ELEVEN

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Editor :
The Rev.
E. Geo. Pearce, D.D.

Old Tjinaputinga (Big Foot)

Too old to re-educate,
too steeped in pagan
culture to absorb
Christian ways,
Tjinaputinga is typical
of the Australian
aborigines among
whom our Australian
brethren are working.
Pray for your 1960
Foreign Mission fields
at Koonibba and
Yalata.

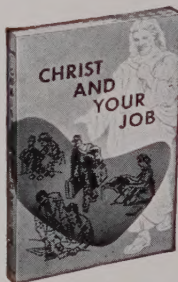
*Australian
Official
Photograph*

'Christ And Your Job'

by A. P. Klausler

145 pages. Laminated paper Cover

10/6 (11/6 post paid)



"Christ and Your Job" has one main point among many others: that the Christian person can witness Christ more powerfully by the way he does his job; and that every honourable job gives opportunity for this kind of Christian

witnessing. The author proves his point not only through sound Christian thinking resting solidly on the Holy Scriptures but by calling on a battery of thinkers and writers of our past time. An ideal book for every man or woman in every walk of life.

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LUTHERAN AGENCIES STAFF LIST

From time to time Lutheran Agencies announce female staff vacancies at its Museum Street office. In the event that any reader of "THE BRITISH LUTHERAN" would like to be considered for employment, as and when a vacancy exists, it would be helpful if this fact could be made known to the Manager of Lutheran Agencies. It would also be useful to know what previous experience the applicant has had, whether she is able to travel, and approximate wages required. If possible, address all letters, in strictest confidence, to:

MR. E. F. R. SMITH,
LUTHERAN AGENCIES,
41 MUSEUM STREET, W.C.1